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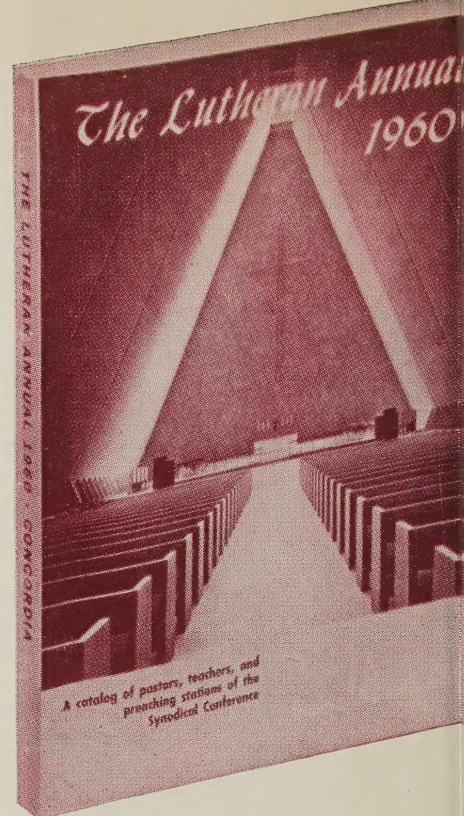
Lutheran Witness



*Is the Church
Retarding Integration?*

Your 1960 Lutheran Annual now available!

The **Lutheran Annual** belongs in your home for quick answers to a hundred and one questions about your church, its personnel, institutions, and activities. Here are a few of the things you will find in the 1960 edition:



70 brief messages selected from Luther, other great men, books, and journals. Some of the themes include "Running for Your Life," "God's Little Saints," "Is the Devil Afraid of You?" "Covering Up the Dirt," "A Wagonload of Prayers," and "Zigzagging Wears Out."

1960 Calendar Treatment, including the Epistle and Gospel lessons for each Sunday, the main church festivals, and mention of historical events pertaining mainly to Lutheranism in America.

Daily Bible Readings, each with a theme heading.

Name, address, and telephone number of pastors, male teachers, and officers of the Synodical Conference.

Location of all Lutheran churches of the Synodical Conference.

Time of services and Sunday school.

Location of Lutheran elementary schools and high schools.

Location of staffs of charitable institutions and hospice homes.

Statistics of the Missouri Synod, Lutheran church bodies, and other religious bodies in the U. S.

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Reports of ordinations, installations, and changes of address of pastors and teachers should be sent to the Statistical Bureau, Lutheran Building, 210 N. Broadway, Saint Louis 2, Mo.

International Student Night
Lutheran students at the University of Michigan, Ann Arbor, and their pastor, Rev. Alfred T. Scheips, are hosts to thirty foreign students at a recent meeting of Gamma Delta. Countries represented were: Puerto Rico, Colombia, Venezuela, Norway, Hungary, Yugoslavia, Egypt, Iran, Iraq, Syria, Lebanon, Pakistan, and India.

God's ministry to the 56,000 overseas students in the U. S. is described in "The Ministry to International Students," an information folder published by the Commission on College and University Work, 11 W. Washington St., Chicago 2,

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Introducing a new column—teachings of the Lutheran Church—by Rev. Carl A. Eberhard, pastor of Concordia Church, Louisville, Ky. His column will alternate with What's the Answer? by Prof. O. E. Sohn, whose book by the same name will appear later this year.

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Cover: Children's Choir, St. Stephen's, St. Louis. **Photo Credits:** 12 (top), 13 (bottom)—Harold M. Lambert; 12 (bottom), 13 (top)—A. Devaney.

To help offset increased production costs and to provide several 32-page issues (the first will appear Feb. 9), the Witness, with the approval of the Editorial Board, is accepting paid advertisements.



Security for the



1. He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

The Most High, of whom the inspired penman sings in this remarkable psalm, is the Lord of heaven and earth, Jehovah, the true and living God, Father, Son, and Holy Ghost.

This God is our secret Hiding Place at all times. By faith we dwell in Him and He in us. Dwelling in Him, we are sheltered in a hiding place so secret and safe that no enemy can find us and no foe can harm us.

We "abide under the shadow of the Almighty," the psalmist says. Like a shadow the Lord comes between us and our enemies so that we are shaded and sheltered. When the sun would smite us by day or the moon by night — for these are representative of all dangers, whether by day or by night — He interposes His almighty power and cuts off the withering rays of destruction.

2. I will say of the Lord, "He is my Refuge and my Fortress, my God; in Him will I trust."

The emphasis here is on "my." Others may find refuge in their idols, but I will say of Jehovah, the true and living God, that He is *my* Refuge and *my* Fortress. He is not a fleeting shadow, not a weak and broken reed but a fortress, a stronghold against which the mad armies of hell cannot prevail. Therefore the psalmist confidently proclaims, "In Him will I trust."

His God, being the true God, is neither false nor fickle, neither weak nor mortal. He is not a man; He is God. The psalmist is proud to tell the world that in life and in death he will put implicit confidence in this true and living, almighty God.

3. Surely He shall deliver thee from the snare of the fowler and from the noisome pestilence.

To assure all believers that the Lord will do the same great things for them which He has done for him, the psalmist speaks of deliverance from the snare of the fowler. Such a trap is laid unseen and catches the birds off guard.

Nor need those who trust the living Lord fear the noisome, the harmful pestilence, which seizes man unawares. Neither will the believer fear the terror by night nor the pestilence that walks in darkness.

Is it not true that afflictions and pains are intensified and aggravated when they come under cover of darkness? How the sick and suffering generally dread the approaching night! How many calamities have not come on mankind in the stillness of night! Pestilence is pictured as a man or a beast, quietly stalking through the streets of the city at night and stealing into the homes of men.

But how shall we fare during the daytime? Are we free from dangers then? Indeed, not! For during the day the arrow flies swiftly. Even at high noon, when we are wide awake and have all our friends near us, dangers lurk round about us.

But in spite of all dangers, by day and by night, the almighty Lord gives the gilt-edged assurance: "Thou shalt not be afraid." "Surely He shall deliver thee." "A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee."

The swiftly flying arrow may hit you but it will not hurt you, because the point is off and the poison is out. Every pestilence and every form of destruction is under divine direction. Every sorrow, every evil, every pain has its divine commission. Whatever the seeming damage, our heavenly Father's work is done; and if the arrow takes away our natural life, God will give us eternal life through a Christian death.

New Year

God's Promises in Psalm 91

By Herman H. Hohenstein

4. *He shall cover thee with His feathers, and under His wings shalt thou trust; His truth shall be thy shield and buckler.*

The psalmist alludes to the hen gathering her chickens under her wings, a picture of tenderness and affection. By natural instinct the hen not only protects her little ones but also calls to them when she sees danger approaching. She cherishes them. She keeps them safe and warm.

In like manner God cares for His children, who are as helpless as the little chicks that so easily fall prey to hawk, eagle, fox, wolf, and thief. Jehovah, the Most High, invites us to trust in the shadow of His soft, warm, and almighty wings.

The wings and feathers of a hen are weak and easily broken, but the protective wings of God are a shield and a buckler, a strong defense. A buckler is a kind of shield worn on the arm. God is as *willing* to guard His people as the hen is to protect her chicks, and God is as *able* to do it as a soldier in full armor.

Do these beautiful promises pertain to our natural or to our spiritual life, to physical or to spiritual enemies? They can be applied to our natural life, for how often has not the Lord preserved us from disease and pain? Nevertheless they are primarily meant to be an encouragement for us against our spiritual enemies, chief of whom is Satan.

The temptations of the devil are as the snare of the huntsman, as a pestilent destruction, as a terror by night, as a poisonous arrow by day. The temptations come by day or night, suddenly, when we are unaware; they are powerful and contagious; they lead to eternal destruction, which is hell.

Of ourselves, of course, we are helpless against the sword of the devil, but

through faith in Jesus Christ, the Conqueror of Satan, we, too, have obtained the victory over the old evil Foe, as Luther calls him.

9. *Because thou hast made the Lord, which is my Refuge, even the Most High, thy Habitation,*

10. *There shall no evil befall thee, neither shall any plague come nigh thy dwelling.*

Habitation means dwelling, home, a place of rest and happiness. We are to dwell in God, make Him our Temple and our Tower, converse with Him, delight in Him, and depend on Him.

If we live in God as our Habitation here on earth, it will be our privilege to dwell with Him in His heavenly mansions, where we shall be eternally saved from all our enemies. The true God is so great and infinite that all men can find room to dwell in Him; His mansions above are so numerous and spacious that there will be no crowding.

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling." Trouble and affliction will not come? Most surely they will, but there shall be no real evil in them. They will come from the loving hand of a gracious Father; they will come not for our hurt but for our good.

11. *For He shall give His angels charge over thee, to keep thee in all thy ways.*

12. *They shall bear thee up in their hands lest thou dash thy foot against a stone.*

Satan misquoted these words when he tempted Christ (Matthew 4:6; Luke 4:10, 11). The important words "in all thy ways" he left out; and after the "lest" he put in the misleading phrase "at any time." As if we could at any time go any way we please and expect God's angels to go with us and save us from our foolhardiness!

The Lord gives His angels charge, not only over the church in general but also over every believer. As a mother carries her little child over dangerous paths, so the angel of the Lord keeps the feet of believers from stumbling and falling into sin and trouble.

13. *Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet.*

Who is meant by the lion and the adder? Satan, because the Bible pictures him as a roaring lion, a cunning serpent, a red dragon. Through His death and resurrection Christ has crushed the head of the serpent, and by faith in Him we, too, are conquerors over Satan.

14. *Because he hath set his love upon Me, therefore will I deliver him; I will set him on high because he hath known My name.*

15. *He shall call upon Me, and I will answer him; I will be with him in trouble; I will deliver him and honor him.*

16. *With long life will I satisfy him and show him My salvation.*

What a beautiful string of heavenly pearls — these eight divine promises crowded into the last three verses!

To set on high means that God will put us out of reach of our foes, above the stormy region, on a rock above the waves. This promise will come true in its fullest sense in heaven.

The promise of honor, of long life, and of salvation also points to our complete and everlasting deliverance from all evil.

In heaven God will so honor, exalt, and satisfy His children that they will see Him face to face and be with Him forevermore. They will serve Him in everlasting righteousness, innocence, and blessedness. This is most certainly true.



- *Is the church retarding integration of the races?*
- *Should we change the name "Negro Missions" to something "less embarrassing" as we are being urged to do?*
- *Or should we change the nature of that work so that we would actually have no colored missions but only mission churches which all races would be expected to attend?*
- *Shall we stop training colored pastors and teachers in separate institutions to further the cause of integration?*

Is the Church Retarding *INTEGRATION?*

Miss Rosa J. Young



THE CHURCH IS BEING ACCUSED TODAY OF RETARDING INTEGRATION. "Will the Christian churches of the United States offer the last stronghold to racial segregation?" (*Church Management*, September 1959) "The field of professional athletics welcomes the black man. Amusements and theater activities give him a break. He finds a place to work in the world of art and music. Industry obeys state laws and accepts integration. Colleges show signs of admitting all races. School integration is on the way. But the Christian churches still resist what seems to many to be the inevitable evolution of human rights."

There is no one easy answer to such charges and questions. What may work well in the North may not be acceptable in the South. That we should all work toward integration and do everything in our power to see that the Gospel is preached to every creature without respect of persons cannot be doubted. That we should offer the colored race equal opportunities and show no discrimination was emphasized by the San Francisco convention. That the white man has sinned grievously in bringing Negroes to this country as slaves we must confess. That we owe them the great obligation to set them free — really free, spiritually, too — we readily acknowledge.

Rosa Young Interview

TO LEARN THE ATTITUDE of a member of the colored race on the issues involved in immediate integration, we questioned Miss Rosa Young. A pioneer in Lutheran mission work and the first Synodical Conference Negro Lutheran in Alabama, she is deeply sympathetic to the needs of the colored race. Her answers to our questions are forthright:

QUESTION: *We are being told that we should not speak of "Negro Missions" any longer and that we should integrate the two races completely in our churches. Is Alabama ready for such integration?*

MISS YOUNG: No, Alabama is not ready for such integration. Neither of the two races is ready. During this present crisis the tension is too high even to attempt such. You would have to use force in the church, and to use force in the church to bring about integration would obstruct the work of the church.

The church has a work to do, a God-given task to perform: preach the Gospel, administer the sacraments, forgive sins, and thereby gain souls for Christ's kingdom. Then oneness in the body of Christ will follow. Anything said or done that will hinder the work of the church in any form, anything that substitutes legalism for evangelism, will not prosper and should be cast out.

To use force in any way to support integration in the church will arouse anger, hatred, malice, enmity, and profound prejudice among both races. This should not be the method of the church. Let brotherly love continue.

Integration will come, but only by the preaching of the Gospel. First the heart of man must be changed (John 3:3-7). And the Gospel is the only power that can change the hearts of human beings.

QUESTION: *Is it your opinion that for some years we must continue to train colored pastors for mission work among the colored people?*

MISS YOUNG: Yes, by all means continue to train colored pastors for missions. Naturally a colored pastor can do better work among his own people. I gather this from sound reasoning and experience. As a rule the colored people prefer colored pastors. Not from a doctrinal viewpoint, not for the lack of satisfactory service rendered by white pastors, nor for the lack of manifestation of brotherly love, but simply from a social point of view. Of course, I would not consider this a good reason, but it is so.

God has given us an institution, a school, Alabama Lutheran Academy and College, in the South for the training of more mission workers. Let us use it.

QUESTION: *Does it hurt our work if we continue to establish colored congregations in communities where the whites will not attend even though they are welcome?*

MISS YOUNG: No, it will not hurt our mission work if you continue to establish such colored congregations. Preach the Gospel of Christ. Look after your mission work. You will then have the good will and the material aid of the southern white people, even though they may never attend your church. They will gladly help you do mission work among us as they have done in the past. I speak this with authority.

As I see it, the southern white folks are our friends, and not only they, but the better class of all white people are friends to us. Oh, that we as a whole could realize this!

QUESTION: *Is there a better name for our work than "Negro Missions of the Synodical Conference"?*

MISS YOUNG: We cherish that word "Negro," for that is the name by which our ancestors were known. Negro is the name by which our ancestors are

listed among the races of the earth. I feel honored to be called a Negro. The name Negro is our heritage. I for myself would not like to see the name changed.

The Growing Need for Negro Pastors

IN A RECENT ISSUE of the *Missionary Lutheran* Miss Young wrote of the growing need for Negro pastors:

"Our colored pastors, after attending four years of high school, two years of college, and three years in the seminary, are well indoctrinated in Lutheran teachings and fully qualified for leadership among their people. Through their faithful service they have won the respect and confidence of all Christians.

"The fertile mission field of Alabama has an area of 51,609 square miles and a population of 3,061,743. There are 67 counties in the state, and in 54 of these counties, where 700,000 colored people live, we have NO Lutheran churches. Many have never had an opportunity to hear the pure Gospel. In this vast harvest field there are opportunities for our church to work.

"In some communities many so-called Christians are as ignorant of the true way of salvation as the people in most distant mission fields. There are many homes where the Bible is never read, a prayer is never uttered, a Christian hymn is never sung, and the name of God is never used except in vain. In many communities wild, worldly, sinful frolics are sponsored, and young people are reaching out blindly for the fleeting pleasures of this transient life, always forgetting the one thing needful.

"Let us send men into these sections of our state to preach the Gospel of Jesus, to hold up before the people the amazing grace of God that reaches far beyond this life of sin. The Gospel is the only power that can change these conditions and gain these souls for Christ.

"When we develop Alabama Lutheran Academy and College, we are building a school not only for Alabama but for the entire South. The school is thoroughly Christian and maintains high academic standards. Its doors are open to all who qualify for admission.

"The white missionaries who have followed the call of the Holy Spirit to serve in the colored missions are a band of heroes, men of high order, intellect,

culture, and consecration. They render faithful service to the Lord Jesus, their Master, and to the colored people. We still need more workers, and we welcome our white pastors."

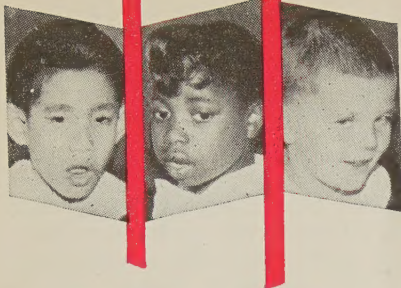
Obviously this pioneer Lutheran is more concerned that her people shall hear the Gospel than that they hear it in the presence of whites, more concerned that white and colored pastors and teachers be trained than that they be trained together. She is willing to allow still more time for the Spirit of God to create that perfect love which casts out all fear.

This is not to imply that a congregation may hide behind the excuse "The Negroes don't want integration" and refuse to welcome them. It is to say, however, that the church cannot legislate integration but can only continue patiently and persistently to work toward it in every area. Churches should combat racial discrimination and strive for an integrated congregation at every possible opportunity. In the meantime increasing numbers of colored people cry out for the Gospel which the church must provide, even though it does not at once achieve complete integration of the races.

God's gift of salvation in Jesus is immediate and perfect. But the Christian life, which is the fruit of saving faith, develops slowly; again and again it falls far short of God's "Be ye therefore perfect." This is true also of that part of the Christian life which is called human relations; for good human relations must be learned, and prejudices must be uprooted by the Spirit of the Lord, who works in the heart through the Gospel.

To insist that the Gospel of perfect justification must immediately bring about perfect sanctification — specifically in this context: ideal human relationships — would hinder rather than promote the free course of the Gospel. And shall souls be allowed to perish because of such insistence on integration of the races, which is still unacceptable to many people?

Let us educate and motivate and pray and work for integration of the races in the church, especially also in the "dark belt," where God has for many years permitted us to work. But let us not put stumbling blocks in the way of our Negro work by attempting integration everywhere immediately.



Synodical Resolutions on Combating *Racial Discrimination*

WHEREAS, The Lutheran Church — Missouri Synod at its 43d regular convention in St. Paul, Minn., June 20—29, 1956, adopted a clear and evangelical statement on the subject of racial discrimination; and

WHEREAS, We in sincere penitence before God are humbly grateful for the progress made; and

WHEREAS, It is our belief that the evangelical statement of 1956 would be greatly enhanced by the detailing of some of the practical implications of the Scriptural principles set forth therein; therefore be it

Resolved, That The Lutheran Church — Missouri Synod, in convention assembled at San Francisco, California, June 17 to 26, 1959, respectfully urge ourselves and our brethren in The Lutheran Church — Missouri Synod to continue in the good work that was begun at the St. Paul convention and to adopt, at the 44th regular convention of the Synod, the following resolutions, numbered A, B, and C, as amplifications of Synod's 1956 statement of principles.

A

WHEREAS, The Genesis account of creation clearly teaches the unity of the whole human family in that it ascribes a common ancestry to all men; and

WHEREAS, Acts 17:24-28 reaffirms this teaching when it proclaims that this is God's world, that there is but one heavenly Father, and that He is responsible for the creation and welfare of all people; and

WHEREAS, It is a violation of God's will for any man to treat his fellow men with contempt or to despise any particular race of man; and

WHEREAS, The divine plan of creation was violated by man's fall into sin with those evil consequences which are now inherent in the entire human race; and

WHEREAS, God's love is universal in its intent that Jesus Christ should be preached to every creature as the Propitiation for the sins of the whole world; and

WHEREAS, These clear teachings of Scripture are, in effect, being denied by word and deed by many of our fellow countrymen, including, unhappily, some who profess and call themselves Christians; therefore be it

Resolved, That we take notice of the continuing opposition to these Scriptural truths, that we testify against it, and that we apply these teachings to the eradication of such racial or ethnic antipathies as may still persist in our midst.

B

WHEREAS, Neither Scripture nor science provides us with a clear explanation of the origin of what we call "races"; and

WHEREAS, Idle speculations on this point can be dangerous and misleading; and

WHEREAS, The criteria by which men have traditionally made racial distinctions among human beings are only superficial characteristics, the significance of which has been magnified and grossly exaggerated in the popular mind; and

WHEREAS, The Christian's understanding of nationality and race should be based upon the soundest theological interpretations and the most reliable scientific evidence available; and

WHEREAS, In the present state of our Biblical and scientific knowledge we possess no evidence to prove the alleged innate superiority or inferiority of any race of people; and

WHEREAS, Most tests indicate that the innate intellectual capacity of all races is essentially the same, although there is considerable variation within each race; and

WHEREAS, We must conclude from such knowledge as is available that it is wrong for the Christian to try to justify any kind of racial discrimination on the basis of unwarranted and erroneous assumptions; therefore be it

Resolved, That we continue our efforts to combat erroneous ideas about race and that we encourage our pastors, teachers, professors, and laymen to utilize every appropriate opportunity to combat ignorance and prejudice by stressing in our congregations, schools, colleges, seminaries, and our daily lives those truths about race which are in accord with sound theology and true science.

C

WHEREAS, The Synod saw fit to adopt a resolution on race relations at its St. Paul convention in 1956 which, along with a number of other desirable recommendations, "acknowledges our responsibility as a church to provide guidance for our members to work in the capacity of Christian citizens for the elimination of discrimination, wherever it may exist, in community, city, state, nation, and world"; and

WHEREAS, It is essential to the effective implementation of this praiseworthy resolution that its implications be explained to our clergy and laity; therefore be it

Resolved, That we urge the editors of the LUTHERAN WITNESS and other official publications and literature to give frequent expression to the stand which our church has taken on racial discrimination, as set forth in the resolution adopted in St. Paul.

Progress in

INTEGRATION



Some of the 43 persons baptized Oct. 25 in Mount Calvary Church, St. Louis, as a result of a Sunday school visitation in the neighborhood of the church. Located in a transitional community, the congregation "is endeavoring to bring the saving Gospel of Jesus Christ to all people irrespective of race," says Pastor Murray W. Martin. "We are also building a school and chapel in St. Louis County."

The children of St. Mark's Lutheran Sunday School, Detroit, took part in the recent statewide PTR mission. One blessing of the mission "was that a group of Kingdom workers was organized to make interracial calls," says Pastor Erwin Kurth (right center, with Rev. Oswald A. Waech, Synod's Secretary of Evangelism, who served as St. Mark's guest missionary). The congregation serves a changing community.





BY W. J. DANKER

This Lutheran Layman Made His Witness When It Counted

MANY IN OTHER COUNTRIES feel that Americans are materialistic people to whom money is all that really matters. If *Time* magazine is correct in its issue of Dec. 7, some of the people in Deerfield (population, 10,000), a "handsome, new North Shore suburb" in the Chicago metropolplex, are bent on proving that the Asians and Africans are right in their opinion. While "handsome is as handsome does," there is something pathetic about 10,000 people going into panic because 10 Negro families are to be "given" the opportunity that every Caucasoid regards as his birthright — the chance to buy a decent home in favorable surroundings if he can afford it.

The white buyer, on the other hand, has long taken for granted that all that matters is the color of his coin, not the pigment of his skin.

A Christian under the obligation to love his neighbor ought to put himself in the shoes of the man for whom a sizable down payment and an A-1 credit rating are not enough because he's the wrong color. Skin tones and greenbacks are getting all mixed up in Deerfield. Home owners fear that real-estate "hysteria" will drive down Deerfield values and wipe out many a family's savings. We can fully understand their dilemma. Yet the people in Deerfield have nothing to fear save fear itself. It's their own panic that will cheapen their houses and make them a prey of the real-estate vultures that grow fat on the other people's prejudices. "For God hath not given us the spirit of fear but of power and of love and of a sound mind." (2 Timothy 1:7)

But the panic-stricken majority only serves to make the brave minority stand out. Our hearts lifted to note the courageous witness of homeowner Theodor Repsholdt, a high school teacher. "I am a resident of Deerfield and teach your children American history," he was quoted by *Time* as saying. "I'm a Lutheran, and I'm in favor of an integrated community." *Time* continues:

Catcalls from the floor: "Resign! Fire him." Repsholdt squared his shoulders, continued: "One thing is fortunate. If there is any shortage more acute than the shortage of housing, it is the shortage of teachers. I'm not frightened about losing my job." Repsholdt got a big hand for his stand. But he did not roll back the angry majority, which, on a show of hands, had vowed all-out

opposition to the integrated subdivision. Murmured one North Shore householder as Deerfielders signed up for the fight, "We just can't afford to be democratic."

THIS TEACHER'S STAND is in the tradition of dauntless Martin Luther. We salute a Lutheran layman who made his witness when it counted. Millions of people who read it in *Time* will be heartened by it — we pray — in time. According to the *Christian Century*, the clergymen of the area, including a Lutheran, also gave a very good account of themselves.

If all the people of Deerfield show the courage and sense of Lutheran Repsholdt, there is little need for them to suffer financial loss. Even if Christians today lose money on their earthly homes, they should do so cheerfully if it means that thereby the colored people of the world are helped to enter into the home God has prepared for all His children on earth, the church, and into the mansions in heaven where there will be no segregated suburbs.

"GIVE NONE OFFENSE," says St. Paul in 1 Corinthians 10:32, 33, "neither to the Jews nor to the Gentiles nor to the church of God, even as I please all men in all things, not seeking mine own profit but the profit of many, that they may be saved."

People with yellow, brown, and black skins all over the world are being offended — kept from Christ and led to Communism, Islam, and other nonsegregated faiths — because Christians fail to practice what they preach.

In the choice between dollars and souls the Christian has no choice. The precious blood of Jesus, shed for all, has spoken.

Lutheran churches are strong in the suburbs. We stand a much better chance of witnessing for Christ to the Negro there than in the inner city. We ought therefore welcome their coming to the suburbs. Negroes of their education and station in life are also likely to be desirable neighbors.

Racial segregation in the United States is a serious block to missions, the primary task of Christians on earth. Christian missionaries overseas in Asia and Africa know the damage done by our denial of Christian fellowship and brotherhood in Stateside racial segregation. Southern Baptist missionaries abroad are telling their denomination: "Abandon your segregation, or you must abandon your mission enterprise."

"We Had Quite a Fire"

By Alvin G. Werre

If this had not happened to me and I had not witnessed it with my own eyes, I would scarcely believe it. I have been in Nigeria one year, serving congregations. The largest of these is the one nearest to my house is the Abia Okpo congregation, which came to me with almost 200 communicants. When I say that the Lutheran Church has been here for 29 years, some of you may think that this congregation could be very strong and well established. This is, however, not the case. Many of the natives have come to church, have been baptized, and have become communicants; yet many of these people have no idea what it's really all about. Instead of rejecting their old heathen ideas and accepting the Gospel wholeheartedly, most of the people have simply added the rituals of the church to their already long list of superstitious beliefs.

These people live in constant fear. They believe that thousands of devils lurk everywhere, causing sickness, death, sorrow, loss of children, barrenness, and misfortune of every kind. In addition, they believe that the spirits of their fathers are constantly plaguing them, constantly demanding some sacrifice. The native witch doctors, who profit exceedingly from the people's fears, do all within their power to keep the people under their spell.

Because of such ignorance and fear, many church members are still worshipping idols, at least in this area of the Lutheran Church of Nigeria. Though I have been aware of it, I could never point to any proof. For these people, knowing that the white man would be much displeased if he saw them sacrificing to evil spirits or to ancestors, hide their sticks and idols. I have long been preaching against this sin, in addition to many others. Sometimes some people would seem to be somewhat troubled, but no one ever had the courage to speak up.

Last week we based our weekly instruction on Isaiah 44, 45, and 46. Even as these words were read I could see they were making an impact. These people had heard these or similar words many times before. The only answer I can think of is that it was the working of the Holy Spirit. When the class was over, the church was as quiet as a morgue. The people filed out of the church quietly. Their faces



showed signs of deep concern. Since then I heard that some people went straight home and threw their idols away. However, during the next week we heard very little about this matter.

Yesterday, I again was at the Abia Okpo church, this time for Communion announcement. I addressed the congregation briefly and again mentioned this particular sin. When I had concluded, I expected one and all to come forward as usual to announce for Communion. Instead, one man, the oldest in the church, stood up and asked me to come to his house. We went. He showed us his idols. (They are simply sticks of a certain type of wood.) He told us to take them. We took them to the church. The people were still waiting.

Another elder of the church now stood up and asked us to come to his house. We took his gods and also his wife's. Again we returned to the church. The people were still waiting. A third man invited us, then a fourth, and so on. From six in the morning till six at night my interpreter and I worked feverishly to keep up with demands to come and take the people's idols away.

At 7 P. M. we had a service. The table ordinarily used as an altar was piled high with idols. Around the table, too, there were sticks and pots, idols and jujus of all kinds. I invited the neighboring pastor (African). Both of us preached. The congregation sang hymns. Finally we took all the gods outside and burned them.

We had quite a fire. The people stood by breathless, still thinking that the white man and his interpreter would surely be struck dead. When the things were burned up, you could see a change

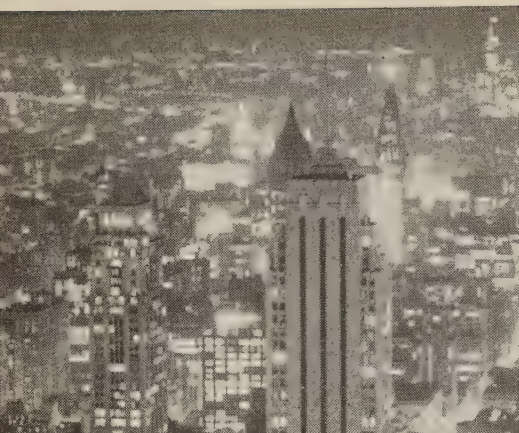
come over the people. They were rid of a terrible fear. A great burden had been lifted from their shoulders. They were happy.

The estimated value of the idols we burned was between \$1,200 and \$1,800. If you do not think this is much, consider that the average person in this village earns only about \$35 or \$40 a year. But even this is small compared with the great fear under which these people live. To burn these things took courage—more courage by far than it would take for an American to burn his automobile and his house.

I know there are still many people here in this village, even in the church, who have their idols. But a great spell has been broken. A member of the Kwa Iboe church in the village came to me and asked me to get his idols, too. I have heard rumors that the whole Kwa Iboe church is going to destroy their idols this coming Sunday. As time goes on, more and more people will be doing the same.

Even as I sit and write, I can hardly believe it. I believe that I saw the power of the Spirit yesterday as I have never seen it before in my life. I cannot but share this event with others. May it cause you to glorify and praise God anew. May it inspire you onward to total dedication of self to Jesus Christ and His glorious Gospel, which is even able to give men living in dreadful fear the courage to do away with their idols.

Let us all dedicate ourselves anew to the task which our Savior gave us when He said, "Go ye therefore and teach all nations." Let each of us cast away his own little idols, whatever they may be, and place our money, our time, our talents, and ourselves into the service of such a wonderful Savior.



SUPERCITIES

A RECENT ARTICLE in *U. S. News & World Report*, "What the U. S. Will Be Like 10 Years from Now," leads me to ask the question: "Where will The Lutheran Church — Missouri Synod be in 10 years?"

The article makes this prediction for America in 10 years:

"The trends themselves are set. There may be booms and there may be recessions, but all official studies come up with the conclusion that the direction will be upward, strongly.

"The direction will be upward for two reasons: (1) population will expand rapidly as the big crops of babies from postwar years begin to marry and have families of their own, and (2) standards of living will continue to rise.

"Nothing other than a major war, most analysts believe, can alter this trend. Raw materials are abundant, industry is pushing plans for expansion, manpower is adequate.

"The period will be one of opportunity but also one of problems — many of them major problems.

"Basically, *the nation is going to have to provide by 1970 for 33 million more people* [italics ours]. It will have to feed, clothe, house, educate, provide transportation, recreation and a myriad of other things for a population that will exceed 210 million persons."

OPPORTUNITIES ONLY?

Often the church hears such statements and thinks of them in terms of opportunities only. But the church has never had opportunities without having been forced to solve problems.

Most of the Districts are presently fighting the battle of the budget. And to many a member of The Lutheran Church — Missouri Synod it must seem as if the church were always asking for more money. Thank God that your church and mine needs money.

Where Will THE LUTHERAN CHURCH—

"Altogether, people's total spending in the prosperous decade that now lies ahead is likely to rise to around 440 billion dollars a year by 1970. The present rate of spending is about 310 billion! So the country's business firms can expect an increase in consumer demand, at present prices, of about 130 billion dollars a year.

"Analysts tell you how people will spend this additional money: Outlays will increase roughly by 50 per cent for operation of homes, for medical and personal care, for reading and recreation, and for various services. An increase of 33.3 per cent is indicated in spending for clothing and for transportation. About 25 per cent more will be spent for food."

Naturally, if our church is to be where she needs to be in 10 years, it will take larger budgets — much larger budgets. But the money for God's work is surely available.

GROWTH BY STATES

According to *U. S. News & World Report*, pages 80 and 81, the nation's geographical distribution of people will undergo drastic changes. The population of California will increase from almost 15 million to more than 20 million. That's 36.6 per cent.

And just to give you a sampling of a few others and to show that the increase will not all be on the periphery, although it is most marked there: Indiana will need to absorb an increase of a million people in the decade upon us. The state of Maryland will grow by nearly a million. Michigan's rate of increase is to be 29.7 per cent, giving her another 2.4 million. A state with a population as low as that of Nevada, 275,000, will increase by more than half. Maine, New Mexico, Utah, and the District of Columbia will for the first time go over a million.

Even New York will continue to increase at the rate of 21.6 per cent; Ohio, one of America's industrial giants, 28.5 per cent. Big Texas promises to become even bigger; its growth should

add 2 million to its population. And the phenomenal increase will continue in the other Western states, with prediction for Washington of 27 per cent and an Oregon forecast of 34.6 per cent.

UNEVEN GROWTH

"All told, the population is headed for an increase of 19 per cent, but the growth will not be spread evenly. Metropolitan complexes such as New York, Philadelphia, Chicago, Detroit, Cleveland, San Francisco, and Los Angeles will continue to attract more and more people.

"The urban population now makes up 67 per cent of the total. By 1970 more than 70 per cent of the population will be located in urban centers.

"California is expected to become the most populous state in the union by 1970, with more than 20 million people. That will top by a shade the expected population of New York, 19 million.

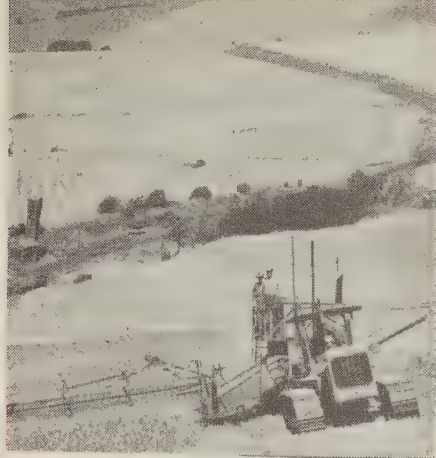
"The industrial areas of Middle Atlantic and Great Lakes states are expected to grow about as fast as the country as a whole. In 1970, they still will contain the biggest concentration of the population — almost 90 million.

OVER 210 MILLION



MURRI SYNOD

Ten Years?



FEWER FARMERS

IF WE FAIL TO PLAN NOW

It seems to this writer that every District Mission Board should take to heart the "advisory" issued by the Home Mission Board in December 1959 and begin making plans now. One shudders to think how far the church will be behind if we fail to have vision and if we fail to plan now. If we are to serve America just as well as our illustrious forefathers planned to serve her, we need to get busy. Expansion now means only keeping up. In most areas where we are behind it will remain impossible to catch up.

Along the highways of our cities and in the sprawling suburban areas we need to be busy purchasing land and church sites. From time to time our progress may actually be impeded by the old complaint, "The church is not in the real-estate business." Of course, the church is not in the real-estate business. But if the church wants to stay in the evangelism and soul-saving business, it had better get busy and buy some real estate.

MODEST PREDICTION

The church has followed the pattern of society (I suppose it would be impossible not to do so). It has been found most effective to prosecute our mission program by establishing more congregations and housing them properly. It would seem, therefore, that the cry of the Church Extension Board of Synod and of the District Church Extension Committees for the investment of our people's money in our efforts to extend Christ's kingdom would be gladly heeded.

We speak of the millions of dollars needed in capital to expand our schools in which to train more workers, to provide the manpower for a growing church in a growing America. Let's get this done and get it done well. But remember, that amount is small compared with what we shall need to house

Quotations and figures are from U.S. News & World Report (XLVII, 19 [Nov. 9, 1959], 76—83), an independent weekly news magazine, published at Washington. Copyright 1959. U.S. News Publishing Corp.

By OSCAR H. REINBOTH

the church on a congregational level. At this very moment The Lutheran Church — Missouri Synod could probably use 10 million dollars with which to buy land to stay ahead. A modest prediction is that 10 millions invested now in real estate for local churches might well save the church 25 million dollars later.

WHERE THEY WILL BE

Where will The Lutheran Church — Missouri Synod be in 10 years? Under a God who manifested Himself in Jesus Christ to be a loving Savior who would have all men to be saved and to come to the knowledge of the truth — the answer to this question depends to a large extent on conscientious planning at this stage. Some excellent planning is being done at Synod's headquarters. Similar planning needs to be done at the headquarters of each of our 32 North American Districts. And to implement their plans, we need the prayers and the interest, the devotion and the means from every individual Christian of The Lutheran Church — Missouri Synod.

While we continue to serve people where they are, we must be planning and acting to bring the church to people where they will be. With God's help we must try to keep pace.

MORE BIRTHS



people. These areas will continue to turn out most of the nation's goods and provide the largest consumer market for goods and services. . . .

"Another growth pattern will develop from the spreading of population along the highways that will fan out from metropolitan centers. This will include both homes and industry. Farmland adjacent to cities will continue to be absorbed in new housing developments. Industries, too, will take up farms for new plants and parking space for workers. These shifts already are evident along present superhighways.

"The expansion that is regarded as certain will bring great changes and large problems."

BY 2000

The article in *U.S. News & World Report* (82 and 83) also forecasts what America may be like by A.D. 2000.

"If changes to come to the United States within 10 years appear startling, what about those to come within 40 years — by the year 2000?

"A study just completed by Dr. Jerome P. Pickard for the Urban Land Institute, a private research organization, helps to give an answer.

"The conclusion: There then will be 320 million people to care for — more than 140 million people above the total U.S. population today.

"Most of the 140 million additional people will live in cities — pushing city limits deeper and deeper into rural areas. Vast metropolitan areas will spring up. . . . Some 270 million Americans — about 85 per cent of the population — will live in urban areas. Now, roughly 122 million people — 69 per cent — live in urban areas. . . .

"One third of all Americans — 107 million people — will live in 10 giant 'supercities.'"

These giants will center on Baltimore-Washington, Philadelphia, Miami-Palm Beach, Boston, Cleveland, New York City, Los Angeles, Chicago, Detroit, and San Francisco.



By RUDOLPH F. NORDEN

ONE OF THE MOST SEARING, self-searching editorials ever written was "Quiz Scandals Are Only a Symptom," which appeared in the Dec. 12, 1959, issue of *The Saturday Evening Post*. It laid bare the fat and sleek back of a whole nation and administered a blood-drawing lashing. Seldom has a magazine of a nationwide circulation written so incisively of a moral sickness infecting all our people.

The editorial made a valid distinction between the *importance* and the *significance* of the guilt of persons connected with dishonest television quizzes. The writer held: While the public press has flamboyantly bannered the importance of individuals' misdeeds in this matter, it has said little or nothing about the significance of these exposés so far as the total nation is concerned.

IN EXTENDING THIS LATTER POINT, the editorial called the roll of persons, estates, and institutions as "sinners all" — as partners in disreputable schemes and deceitful practices.

The list includes the one third of all college students who cheat in examinations; labor leaders defying the people and its government; professional unionists sanctioning work-dodging devices; doctors and lawyers engaging in unethical practices; private citizens chiseling on their income tax; government employees succumbing to corrupting influences; and even "suburban ministers who preach their Sunday sermons on racial integration — to all-white congregations."

The *Post* editorial goes beyond the

usual public philippic by confessing sins in behalf not only of others but also of itself: "All of us — newspapers and magazines alike — are wide open to the charge that we have abetted the national delinquency by helping to foster a phony value system in our country." Here an influential, national magazine is searching not only America's but also its own soul.

Confessions of this kind are among the hopeful signs of a remaining sense of moral consciousness in an otherwise pleasure-seeking, materialism-mad, and prosperous America. All is not lost when there is still a capacity and willingness to accompany moral indignation with an all-inclusive self-examination in the light of our moral heritage. It has always been easy, and a bit hypocritical, to castigate the other fellow for his arrogance, greed, and dishonesty. But when a public voice includes its commercial corporate self in a "let the chips fall where they may" indictment, there is reason to think that our country still rests on a moral foundation.

PEOPLE WHO WRITE LETTERS to newspaper editors have joined the public discussion of the TV quiz scandal. The voice of conscience, expressing itself in what average citizens write or say, has reacted aright against any light dismissal of the affair, such as, "It was only entertainment," or, "Why get excited? Nobody got hurt." The people say to this: "Dishonesty is wrong for its own sake, as a matter of moral principle."

Much of what is written in the sec-

ular press on this subject is pitched to the level of civil righteousness. It therefore rises no higher than an evaluation of moral relationships of man to man. Were the question raised: "Against whose laws have we sinned?" the answer would be, "Against man's laws," or, "Against the best interests of human society."

Christians know, however, that every crooked practice is primarily a transgression of God's Law and a violation of man's precedent relationship to his Maker.

Before there can be a housecleaning in America, therefore, people must confess with David: "Against Thee, Thee only, have I sinned." From Jeremiah they must learn that it is not enough to ascertain the level from which they have fallen; they must also know the level to which they must return. In Lamentations, Jeremiah shows us the completed circle, inclusive of misery's cause and cure, when he writes, "Let us search and try our ways and turn again to the Lord."

IT REMAINS FOR THE CHRISTIAN CHURCH as our Lord's witness in the world to show the link-up of sins in human society with man's broken relationship to God. The sordid survey the *Post* editorial has made of America's widespread immorality reveals above all a *spiritual* sickness whose only Healer is God — God who has given His Son Jesus Christ to redeem all mankind.

Perhaps America is willing to be led from the observation of its symptoms to the discovery of its basic disease, its religious bankruptcy. Its readiness to heed the voice of God in Scripture is not without evidence. More people than ever go to church. More new churches than ever are being built. More than ever before is religion front-page news.

The fact that the two contrary movements are simultaneously revealed — the new interest in religion and the very shabby moral deterioration — indicates a twain that must meet before we can hope for moral renewal. Let America hitch her mired wagon to a star — the star of the Gospel of Jesus Christ.

we believe, teach, and confess + *The Source of Doctrine in the Church*

BY CARL A. EBERHARD

"Dost thou believe the canonical books of the Old and the New Testament to be the inspired Word of God and the only infallible rule of faith and practice?"

"I do so believe.

"Dost thou accept the three Ecumenical Creeds — the Apostles', the Nicene, and the Athanasian — as faithful testimonies to the truth of the Holy Scriptures, and dost thou reject all the errors which they condemn?"

"I do.

"Dost thou believe that the Unaltered Augsburg Confession is a true exposition of the Word of God and a correct exhibition of the doctrine of the Evangelical Lutheran Church; and that the Apology of the Augsburg Confession, the two Catechisms of Martin Luther, the Smalcald Articles, and the Formula of Concord — as contained in the Book of Concord — are also in agreement with this one Scriptural truth?"

"I do.

"Dost thou solemnly promise that thou wilt perform the duties of thy office in accordance with these Confessions and that all thy teaching and administration of the Sacraments shall be in conformity with the Holy Scriptures and with the afore-mentioned Confessions?"

"I do."

These words are taken from *The Order for the Ordination of a Minister* used in our churches. Why pledge our pastors to creeds and confessions? Isn't Scripture enough?

Scripture Alone

Close scrutiny of the vow will disclose the unique position which Scripture holds among us. The canonical books of the Bible are called "the inspired Word of God" and "the only infallible rule of faith and practice." No other source of doctrine has ever been accepted by us.

The Roman Catholic Church has always held that tradition has an equal place with the Bible. "Not all the truths revealed for us by God are found in the Bible; some are found

only in Divine Tradition [which] must be believed as firmly as the Bible because it contains the Word of God." (Baltimore Catechism, No. 3. 1943. Qus. 1324, 1326)

Similarly the Reformed churches which followed Zwingli and Calvin have accorded human reason a leading role as a guide to truth. "Reason and faith are not opposed to each other. Hence, we maintain that we must not admit anything, even in religious matters, which is contrary to right reason." (Calvin, *Institutes*, 1, VIII, 2)

But Lutherans have steadfastly maintained the *sola Scriptura* (Scripture alone) principle of the Reformation. The Formula of Concord insists that "the prophetic and apostolic writings of the Old and New Testaments are the only true norm according to which all teachers and teachings are to be judged and evaluated."

Luther's position is approved: "that the Word of God is and should remain the sole rule and norm of all doctrine and that no human being's writings dare be put on a par with it but that everything must be subjected to it." This is the Bible's own position: Psalm 119:105: "Thy Word is a lamp unto my feet and a light unto my path." Galatians 1:8: "Though we or an angel from heaven preach any other gospel unto you than that which we have preached, let him be accursed." The Bible is the only source of doctrine in the Lutheran Church.

Why, Then, Creeds and Confessions?

Because they are necessary to show how we understand the Scriptures. In America today we can list more than 200 religious bodies, most of them professing to be Christian and accepting the Bible. To say, "I don't believe in creeds," is a pointless creed, for a creed is nothing more than a statement of what we believe. To say, "I am a Christian," or, "I believe in the Bible," does not distinguish me from millions of Biblical Christians who profess false doctrines. A fuller statement is needed.

How Creeds and Confessions Develop

It has always been like this. The Formula of Concord points out that "during the lifetime of the holy apostles

frightful errors arose among those who pretended to be Christians and gloried in the doctrine of Christ. . . . (Acts 15:1-5, 10, 24; 1 Cor. 15:12). . . . The holy apostles were compelled vigorously to denounce all of these in their sermons and in their writings." (Solid Declaration, Introduction, 7)

As time passed, heresies continued to arise; so the need of the church to state the truth of God's Word and refute error continued and before the eighth century gave rise to the three ecumenical (general, universal) creeds: the Apostles', the Nicene, and the Athanasian. The Formula of Concord calls these "the glorious confessions of the faith — succinct, Christian, and based upon the Word of God — in which all those heresies which at that time had arisen within the Christian Church are clearly and solidly refuted" (Rule and Norm 2). We pledge ourselves to these creeds and thereby show that the Lutheran Church is not a medieval sect but a continuation of the true church of Christ and the apostles.

By the time of the Reformation the pure light of the Gospel had become obscured by an enormous amount of false teaching. In 1530 Luther's followers, making a serious effort to compose the conflicts existing in the church, presented the *Augsburg Confession* be-

(Continued on page 20)



Coat of Arms
Philip Melancthon
1497—1560
principal author of
the Augsburg Confession

Mission Board Seeks Tie with NCC Unit

The Lutheran Church — Missouri Synod's Board for Missions in North and South America has applied for membership in the Division of American Missions. The National Council of Churches division has recommended approval of the application, but final action will be taken by a committee of the Council's general board in March.

It was noted that participation of the Missouri Synod's board in the work does not imply synodical membership in the NCC, with which 33 Protestant and Eastern Orthodox communions are affiliated. The board voted to participate in the division's efforts "to the extent our principles permit." Several other departments of the Missouri Synod have maintained similar relationships with NCC units for a number of years.

The Missouri Synod always has insisted on "doctrinal agreement" before participating in joint public worship services with other denominations or conducting jointly controlled mission projects. Synodical executives assert no change in policy is contemplated or involved in this application.

"The NCC Division of Home Missions," explains Dr. William H. Hillmer, Executive Secretary of the Missouri Synod board, "is a co-operative enterprise which emphasizes information exchange and research in addition to providing a channel of co-operation for denominational boards who want to use it and to the extent each wants to make use of it."

The NCC division includes these activities: research, Indian and migrant work, church building and architecture, urban church, town and country church, and church planning.

In a special statement to the WITNESS Dr. Hillmer says:

"The National Council of Churches is so structured that any denomination which does not hold NCC membership can nevertheless participate in a given division of the Council to the extent that its principles permit. Such participation is primarily in the area of research and exchange of information.

"When the sainted Dr. Fr. Brand was Synod's Secretary of Foreign Missions 40 years ago, he recognized the value of such participation. At his suggestion our Foreign Mission Board joined the Foreign Mission Council of North America, which later became a division of the National Council of Churches.

"The Home Mission Board of Synod is seeking a similar arrangement with the Division of American Missions. Membership is conditioned by the phrase 'to the extent that our principles permit.'"

Walther League Gains 225 Societies in 1959

During the 1959 calendar year the Walther League gained 225 societies, bringing the total of affiliated groups to 4,528.

Walther League societies, a recent study shows, exist in 99 per cent of the congregations with a communicant

membership of 500 to 999, in 95 per cent with 1,000 or more, in 91 per cent with 200 to 499.

The lowest percentage — 51% — was found to be in congregations with fewer than 200 communicants. Most of these congregations are recently organized missions or rural churches with few young people.

There are 30 Walther League societies in the Wisconsin Synod, six in the Synod of Evangelical Lutheran Churches (Slovak), and one in the National Evangelical Lutheran Church (Finnish).

Best Record of Missions Opened in Three Years Set by Pacific Zone

By opening 75 of the 154 new missions set as its goal in California, Oregon, and Washington, the Pacific zone has so far achieved the best record for the ten-year period which will end in 1965.

This information was reported by the Board for Missions in North and South America, which reaffirmed its intention to open 1,350 new missions in the United States and Canada between 1956 and 1965.

Suggested goals for each state were determined at a recent meeting of the Board in its capacity as adviser to the mission boards of Synod's 32 North American Districts. District boards plan the establishment of new churches in their respective areas.

The total goal was based on the fact that the Missouri Synod represents about one third of Lutheranism in North America. "If the Lutheran churches of America are to assume their full proportionate share of a rapidly growing America," it was held at a recent all-Lutheran missions conference in Chicago, "they should open approximately 400 new congregations a year. The Missouri Synod's share would be 133 annually, or about 1,350 in 10 years.

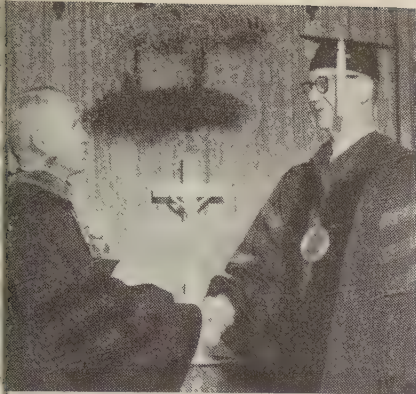
The highest suggested Missouri Synod goal was 271 missions for the Great Lakes zone, which includes Wisconsin, Illinois, Michigan, Indiana, and Ohio. Sixty-four Missouri Synod missions were opened in this area during the past triennium.

New York, Pennsylvania, and New Jersey in the Middle Atlantic zone were given a goal of 204; Canada, 75; Alaska and Hawaii, 10.

Goals for the zones were set on the basis of population statistics, Lutheran strength, and similar factors.



THE HOUSE COMMITTEE ON SPACE recently made an official visit to Vandenberg Air Force Base, Calif. Committee member Congressman Walter H. Moeller (center), formerly Missouri Synod pastor at Lancaster, Ohio, and his guide, Chaplain (Capt.) Paul W. Ludwig, Jr., also of the Missouri Synod, are shown in the blockhouse of the Titan missile, where Col. Kenneth R. Powell (left), deputy commander, First Missile Division, explains the control console of this ICBM.



Rev. Elmer H. Thode (left), Doctor of Divinity, and President Alfred O. Fuerstinger of the St. Louis seminary, which conferred the honorary degree Dec. 9.

Hong Kong Missionary Receives D. D. Degree

Rev. Elmer H. Thode, veteran of 30 years of mission work in the Orient and one of the last missionaries to leave Communist China, was granted the honorary degree of Doctor of Divinity at the annual Founders' Day convocation at Concordia Seminary, St. Louis, Dec. 9.

A 1926 graduate of the seminary, he was missionary in Shasi and Ichang in 1942. He then served St. Paul's Lutheran Church, Fredericksburg, Iowa, for three years and returned to China in 1946. After six years at Han-ow the Communists forced him to leave the mainland.

Transferred to Hong Kong in 1953, he trains evangelists and Lutheran school teachers there and will continue his work on completion of his sabbatical leave.

The citation accompanying the degree states that Missionary Thode "has displayed self-sacrificing consecration, heroic courage, and unusual ability" and mentions the positions of leadership he has held: Chairman of the China general conference and of the Hong Kong mission conference and editor of the Chinese Hong Kong Lutheran Monthly. Dr. Thode also released the translation of such books as the synodical Catechism and portions of the Lutheran Agenda.

Approve LWF Radio in Ethiopia

The Lutheran World Federation's Department of World Mission has obtained approval of the Addis Ababa government on its application for a radio franchise in Ethiopia to set up a 50,000-watt short-wave transmitter to beam religious and cultural programs to broad areas of Africa and Asia.

BOARD OF DIRECTORS AUTHORIZES PURCHASE OF SITE NEAR DETROIT FOR NEW COLLEGE

First steps were taken to erect the junior college established by the San Francisco convention when Synod's Board of Directors at its December meeting authorized the purchase of a 158.8-acre site at the corner of Fifteen Mile Road and Middlebelt in Bloomfield Township near Detroit.

The new school, which is expected to cost \$6,000,000, will prepare students for Concordia Senior College and the two synodical teachers colleges.

In the Greater Detroit area are more than 100 congregations of Synod with a combined membership of some 100,000. The three synodical Districts (Michigan, Central, English) to be served by the new school have more than 600 students in training for the church's ministry. Eight Lutheran high schools in the four-state region enroll about 4,000 students, whose program can be geared to the junior college level.

Construction of the "first new junior college in a generation" is expected to begin as soon as an architect has been secured and his plans are approved. Target date for the opening of the new school has been set for September 1963.

Also authorized by Synod's Board of Directors was the exploration of various sites on the central West Coast for the future location of a third theological seminary. This action reflects the necessity of expanding the capacity of synodical institutions to enroll more than 7,000 professional students by 1965.

For Missions, Other Schools

Appropriations totaling nearly \$500,000 were approved for projects in several areas throughout the world. Included were:

Chile — purchase of property and erection of a church, parsonage, and school in Valparaiso;

Brazil — enlarging of a parochial school in Sao Paulo;

Argentina — purchase of additional property in Obera and erection of a District school;

Taiwan — construction of a chapel and purchase of a parsonage;

India — construction of a dispensary at Reddivalasu near Ambur, a nursery school at Malappuram, and a parish hall at Vaniyambadi; and

England — construction of chapels and parsonages in South Ruislip, Grindon in Sunderland, Cardiff in Wales, and Harlow in Essex.

For the St. Louis seminary Synod's Board of Directors authorized the build-

ing of a residence hall costing a minimum of \$360,000. Remodeling of dormitories built in 1925 is expected to cost \$475,000.

Concordia College, St. Paul, Minn., was authorized to purchase five acres of adjacent land for \$200,000. This sum will be recovered from the State of Minnesota, which has condemned land owned by the college to make room for a freeway.

Five additional pieces of property costing \$34,000 were purchased at Springfield, Ill., where the campus of Concordia Seminary is being enlarged.

St. Paul's College, Concordia, Mo., was authorized to purchase a property adjoining its campus for \$11,000.

Student Exchange

To become acquainted with family customs, church life, camp activities, and school programs of European students, about 60 Lutheran young people, 12 from the Missouri Synod, will spend two months in Europe next summer under the Lutheran Youth Exchange program. An appropriation of \$7,000 for the program was approved.

In the past four years the Missouri Synod has given \$176,000 to the American Bible Society, which distributes Holy Scripture on a global scale. The Synod's contribution of \$48,632 for the first ten months of its 1959 fiscal year was the highest among all Lutheran bodies.

The Polish Lutheran Church in Great Britain has applied for affiliation with Synod, it was reported at the Board's meeting. The Polish church group has 1,250 communicants in four parishes in Birmingham, Cambridge, Leeds, and London. Four pastors serve the congregations, which recently severed their affiliation with the LWF.

Stamp to Commemorate World Refugee Year

The United States will issue a commemorative 4-cent postage stamp April 7, 1960, to mark American participation in the World Refugee Year, it was announced by Postmaster General Arthur H. Summerfield.

"Issuance of this stamp," Mr. Summerfield said, "will again confirm this country's long tradition of aid to the world's homeless and destitute and will serve to point up in a most graphic manner the importance which the United States, its President, and its people attach to World Refugee Year."

NLC, Missouri to Have Joint Immigrant Service

A permanent Lutheran Immigration Service will be inaugurated Jan. 1, 1960, as the joint agency of the National Lutheran Council and The Lutheran Church — Missouri Synod.

The LIS will combine the present activities of the Lutheran Refugee Service, which is also a co-operative effort of the NLC and the Missouri Synod, and the service to immigrants of the Council's Division of Welfare.

The new agency will be administered by a joint supervisory committee of seven members, five appointed by the NLC's Welfare Division and two by the Missouri Synod's Board of Social Welfare. A director was to be elected by the committee at its first meeting early this month.

The agreement, which may be terminated by either party on two years' notice, was negotiated for the NLC by Dr. Henry J. Whiting, executive secretary of the Division of Welfare, and for the Missouri Synod by Dr. Henry F. Wind, executive secretary of the Board of Social Welfare.

One of the major tasks of the LIS will be to complete residual responsibilities growing out of the Displaced Persons Act of 1948 and the Refugee Relief Act of 1953.

Under this emergency legislation the NLC's Lutheran Resettlement Service, operative from late 1948 to 1953, and

the joint Lutheran Refugee Service, functioning from 1953 through 1959, helped more than 59,000 displaced persons and refugees to resettle in the U. S. Aid was given in 1959 to about 1,000 refugees arriving under various quotas and special laws.

The new agency will arrange reception services at ports of entry for incoming immigrants and refer them to congregations for spiritual ministry. It will also plan and co-ordinate services to be rendered by the churches and Lutheran welfare agencies for the protection, guidance, and counsel of immigrants.

Other functions of the LIS will be to give information and counsel as requested on immigration procedures and problems, to study the need for and results of immigration and interpret these findings to the churches, and to represent the position of the churches on immigration to governmental and voluntary agencies.

The Lutheran Immigration Service is expected to work closely with the Lutheran World Federation, through its Department of Lutheran World Service, on matters of joint interest in behalf of immigration of individuals, families, and groups of people.

100, She Hears Service Taped in Native Tongue

A doctor once told Mrs. Elizabeth Rogan she had just six months to live.

The doctor has been dead 50 years.

Mrs. Rogan, now living in Ottumwa, Iowa, was 100 years old Nov. 13.

Born in Czechoslovakia in 1859 and married to Michael Rogan in 1878, she and her husband came to America in 1884. He died in 1934.

Although she has lived in America 75 years, Mrs. Rogan understands little English and speaks even less.

For a gift on her centennial birthday she received a tape recording of a church service in her native Slovak language. Her pastor, Rev. Walter Ave-Lallemant of Trinity Lutheran Church (Missouri Synod), Ottumwa, arranged for Pastor Emil M. Velebir of the Synod of Evangelical Lutheran Churches to record the Slovak service on Communion Sunday at his church, Holy Emmanuel, Minneapolis. Added after the closing hymn were a special prayer for Mrs. Rogan and a brief greeting to her.

Two of her four children are still living. In all, she has 46 living descendants. Among them is Craig Jannusch, a great-grandson born the same date as she was, but 86 years later.



L. to r.: Craig Jannusch, Mrs. Elizabeth Rogan, Pastor Walter Ave-Lallemant.

Lutheran Merger Name Has Different "Twist"

"The Lutheran Evangelical Church in America" will be the name of the new merger of four Lutheran church bodies to be consummated in 1962.

The 46-member Joint Commission on Lutheran Unity, representing the American Evangelical Lutheran Church, the Augustana Lutheran Church, the Finnish Evangelical Lutheran Church (Synomi Synod), and the United Lutheran Church in America, chose the name at a meeting at Chicago Dec. 10 and 11.

Other names suggested by a subcommittee on nomenclature but rejected by the commission were Evangelical Lutheran Church of America, Lutheran Church in America, and United Lutheran Church.

The subcommittee's report states that in the chosen name "the order of the words provides a different 'twist' in the usual processional of words in a Lutheran church body name."

"We are part of the larger Evangelical Church of the Christian world," the report declared, "but still a part. We are a Lutheran part of the Evangelical Church."

"By this name we are emphasizing our partnership in the greater church rather than putting the emphasis upon one part of the church. Such emphasis would recognize our place as being a part, but not the whole, of the church in the world which treasures evangelical truth."

Also approved by the JCLU were the names of the men's and women's auxiliaries — the Lutheran Evangelical Church Men and the Lutheran Evangelical Church Women. Previously the commission had adopted the name Lutheran League for its official youth auxiliary.

Though the name of the ULCA weekly magazine, *The Lutheran*, will be perpetuated in an LECA weekly, this is to be an entirely new magazine, not a consolidation of the existing "official" publications of the uniting churches.

Eastman Research of New York has therefore been engaged to make a two-year study to ascertain "who reads our present periodicals, what content evokes a positive response, and what areas of common concern ought to be more fully cultivated."

The editor of the new *Lutheran* will be elected at each biennial convention.

Application was also recommended for membership in the National Lutheran Council, the Lutheran World Federation, the National Council of the Churches of Christ in the U. S. A., and the World Council of Churches.

The JCLU expects to give final approval in February to the constitution and bylaws of the new church, as well as to a synod constitution and a model institution for congregations. It expects at that time also to choose between New York and Chicago as national headquarters for the LECA.

While the ULCA presently consists of 32 synods, the LECA, it is proposed, will have only 30 synods, each headed by a "dean" rather than a president.

Consummation of this merger and of the three-way TALC merger in April will reduce the number of Lutheran bodies in the U. S. from 16 to 11. The LECA, with 3,000,000 members, will be the largest, followed by The Lutheran Church — Missouri Synod, with 2,315,000, and The American Lutheran Church, with 2,250,000.

COUNSELORS CONFERENCE SET FOR SEPTEMBER

The 1960 Counselors (Visitors-Fiscal) Conference has now been scheduled for Sept. 6—14 on the new campus of Valparaiso University. Doctrinal study will receive major emphasis, according to Lawrence B. Meyer, Synod's Planning Counselor and program director of the conference.

Tentatively scheduled for thorough discussion at the September meeting are the doctrine of Scripture and the doctrine of the Church.

Nearly 500 Circuit Counselors will be elected by representatives of the 32 North American Districts and of the various synodical agencies to establish the 1961 budget.

Date of the meeting, originally set for July at Concordia College, Milwaukee, has been changed in response to numerous suggestions.

NCC Sees Intervention In Strikes Justified

Government intervention in strikes is "justified" when it can aid free bargaining through mediation or when it is necessary to protect public welfare, the National Council of Churches General Board declared during its recent meeting in Detroit.

In a statement on "Ethical Issues in Industrial Relations of Concern to Christians" the board also declared that union membership as a condition of continuing employment should be neither required nor forbidden by law.

The board is the policy-making body of the NCC, which represents 33 Protestant and Eastern Orthodox communions with 38,000,000 members.

"We believe," 73 of the 101 board

members said in the pronouncement, "that in the absence of other remedies the intervention of government is necessary, but only when it can assist free bargaining through mediation or when it is necessary to protect the public welfare if it is unduly impaired through failure of labor and management to act, or through the wrong kind of action taken by them. We believe that intervention of government to the minimum degree necessary is then justified."

ULCA to Spend 4 Million On American Missions

A record budget of \$4,315,000 was adopted by the Board of American Missions of the United Lutheran Church in America at its recent quarterly meeting.

The appropriation will help support 700 ULCA mission congregations in the U. S., Canada, Puerto Rico, and the Virgin Islands, said Dr. Donald L. Houser of New York, the board's executive secretary.

Dr. Houser told the 21-member board that 64 new mission stations were organized in 1959 as part of the board's three-year \$24,000,000 church extension and building program.

He predicted that, in addition to the budget expenditures in 1960, the board will lend \$8,000,000 to ULCA mission congregations for construction.

Missions Conference Re-elects Officers

The Lutheran Foreign Missions Conference of North America, at its 41st annual meeting at Atlantic City, re-elected all its officers.

President is Dr. Earl S. Erb, Executive Secretary of the Board of Foreign Missions, United Lutheran Church in America.

Vice-president is Dr. Theodore P. Fricke, Executive Secretary of the Board of Foreign Missions of the American Lutheran Church.

Treasurer is Dr. Herman A. Mayer, Secretary of Missions of The Lutheran Church — Missouri Synod.

Executive secretary of the conference is Rev. Oscar R. Rolander, Secretary of the National Lutheran Council's Department of Co-operation in World Missions.

Aim at a Church a Day

Establishment of a new church every day is a goal of the Conservative Baptist Association of America, which is now founding a church every 36 hours.

Christian Symbols



Unto Him that loved us and washed us from our sins in His own blood and hath made us kings and priests unto God and His Father, to Him be glory and dominion forever and ever. Amen.

Revelation 1:5, 6

St. John, Apostle, Evangelist

The calendar for the church year marks Dec. 27 as the memorial day for St. John the Apostle and Evangelist. Usually this means that the day of St. John is lost in the Christmas holiday cycle. This is most unfortunate, for the "beloved disciple" is one of the most interesting of all the Twelve.

H. V. Morton's *In the Steps of the Master* tells of a little place on a back street in Jerusalem, now an Arab coffee house, which contains stones and arches that were once part of an early Christian church. The Terra Sancta fathers have a tradition that this church site once belonged to Zebedee, father of James and John.

Fish merchants from Galilee, they had a branch in Jerusalem from which they supplied, among others, the family of the high priest. This would explain how John was known to the doorkeeper at the palace of Caiaphas. It would explain also how Zebedee's fishing business was prosperous enough to enable him to employ hired servants. (Mark 1:20)

St. Mark tells how the two brothers once came to Jesus with the request for the chief places in His kingdom and were taught a much-needed lesson in humility. John in his Gospel nevertheless refers to himself as "the disciple whom Jesus loved." To him Jesus entrusted the care of His mother Mary.

The symbol used here emphasizes an attempt on the life of the apostle by putting poison into the Communion cup. There was no other way to symbolize this terrible act than by the rather shocking picture of a serpent rising out of the chalice.

Other symbols of St. John are the eagle over a caldron, and a serpent and sword, almost like a caduceus. As St. John the Evangelist his symbol is consistently the eagle.

ADALBERT R. KRETZMANN

SOURCE OF DOCTRINE

(Continued from page 15)

fore Emperor Charles V. It is the first specifically Lutheran Confession dealing with the abuses that had crept into the church. It consists of twenty-eight articles, most of them quite brief. Emphasis is placed on the doctrine of salvation through justification by faith.

The *Augsburg Confession* remains the chief Lutheran Confession to this day. The Emperor had a reply drawn up and demanded that the Lutherans sign it. Instead, Melancthon, Luther's fellow professor at Wittenberg, drafted the *Apology* (Defense) of the *Augsburg Confession*.

In 1537 the *Smalcald Articles* were drawn up by Luther at the request of the elector of Saxony as a further attempt to define the points at issue. They were adopted by an assembly of theologians at Smalcald, Germany, "as an explication of the Augsburg Confession."

Luther's Large and Small Catechisms, written in 1529, were accepted and used in all churches of the Augsburg Confession as "the layman's Bible."

After the death of Luther in 1546, a series of controversies about the "pure doctrine" of the Reformation threatened to split the Lutherans into several groups. Not until 1580 were these controversies settled by the *Formula of Concord*. It was signed by 8,188 theologians, ministers, and teachers.

On June 25, 1580, exactly fifty years after the reading of the Augsburg Confession, the complete *Book of Concord*, containing the three ecumenical Creeds and the six Confessions, was published.

Although Lutherans have felt called upon from time to time since then to formulate statements of their beliefs, the *Book of Concord* has remained their basic collection of documents from which all may learn what Lutherans believe, teach, and confess. Never regarded as being on a level with, or an addition to, the Scriptures, the Confessions are accepted as "merely witnesses and expositions of the faith, setting forth how at various times the Holy Scriptures were understood in the Church of God by contemporaries with reference to controverted articles, and how contrary teachings were rejected and condemned." (*Formula of Concord*, *Epitome*, *Comprehensive Summary*, 8)

The purpose of this series of articles will be to set forth some of the chief teachings of God's Word indicating what Lutherans believe, teach, and confess with regard to them.

Books

The Negro Vanguard. By Richard Bardolph. New York, N. Y.: Rinehart & Co., 1959. 388 pages. \$6.95.

Contemplating the sweep of the social history of American Negroes from 1770 to the present is like standing before a mountain peak: it seems deceptively close and simple in outline. In reality it remains distant and exceedingly complex in terrain. Richard Bardolph, professor at the North Carolina Woman's College at Greensboro and member of Ebenezer Lutheran Church (Missouri Synod), has explored this 200-year history in terms of the "Negro vanguard"—those Negro leaders in every area of life who have "opened doors where the millions may follow."

Working under a Guggenheim fellowship, Mr. Bardolph conducted intensive interviews with 130 of the most celebrated Negroes in this country. Through a careful exploration of the vast literature in this area he was able to piece together the story of the vanguard of an earlier age. He divides his story into three periods of history, leading "Out of the House of Bondage" to "Behold the Promised Land."

One's impressions struggle for expression: the slave past suddenly seems so recent; changes in the last decade have been dizzying in the breaking of old patterns; great gulfs still exist between the vanguard and the illiterate; the vanguard pushed against incredible obstacles to achieve their goals; humiliations faced with no trace of anger or bitterness. While one cannot easily retain the details of birth, education, and accomplishment of the scores of Negroes described in this notable study, an over-all impression remains which makes this worthwhile reading.

DAVID S. SCHULLER

GROSSIE. By Elmer A. Kettner. 118 pages. Paper. \$1.25. Order from Pasadena Books, 7614 N. Sunset, Normandy 21, Mo.

At a time when so many people are asking, "What is the Christian life?" it is refreshing to read the biography of one who took life seriously, dedicated it to the Lord, and yet found so much joy in its common blessings. Grossie was the mother of Dr. Walter A. Maier, first speaker of *The Lutheran Hour*, the well-known international Gospel broadcast. The author, who was Mrs. Maier's pastor for ten years, has related in this reprint of an earlier edition many anecdotes from her life showing the characteristics which made her "the woman everyone loved." The modern age needs to recapture the faith which enabled Grossie to find wisdom, guidance, strength, and salvation in God and to enjoy living life with all its misfortunes. The book will lend itself well to a review at a women's society meeting.

The German People of New Orleans. By John F. Nau. E. J. Brill, Leiden. 154 pages. \$3.50.

Here is another of the large number of books written on the subject of immigrants on American shores. It is concerned particularly with German immigrants who came to Louisiana and especially with those who made New Orleans their home. The author is the son of a Lutheran missionary in India. Dr. Nau came to America with his parents and sisters and broth-

ers in 1921. He is now professor of his and chairman of the department of religion and philosophy at Mississippi Southern College, Hattiesburg, Miss.

Dr. Nau describes the three great waves of immigration to America and points out the economic and cultural progress of German immigrants, many of whom were "redemptionists." The book is rich in statistics on nationalities represented, economic progress and population growth.

The chapter entitled "The New Orleans German and His Church, School, Lodge and Eleemosynary Institutions" is of especial interest for Lutherans of our church body. The author points out that among Protestants there was little of doctrinal awareness, and he gives the reasons for that situation.

The histories of the various foundations of congregations both Protestant and Catholic are replete with interesting incidents and developments. St. John Evangelical Lutheran Church was organized on January 18, 1852. This congregation had recommended to them a Pastor Press, but "since he held to doctrines and practices not in accord with those of the congregation, he was not received." Through the medium of a New Orleans daily C. F. W. Walther heard of the need of this congregation. Through his efforts George Volck, a young candidate for Lutheran ministry, was ordained and installed as St. John's first pastor.

The work has no index but has a large bibliography of primary material as well as much secondary material.

For those with some knowledge of Lutheran history in America this book should prove highly rewarding reading.

PHIL. J. SCHROEDER

Notices

Ordinations and Installations

CANDIDATES

Ordained and Installed:

Hake, Rogers K., St. John, La Grange, Ill., Theo. Gerken, June 28.
Kluhsman, Merrill M., as missionary in Reading area, in Clifton Lutheran, Marblehead, Mass., by Norman D. Kretzmann, Nov. 2.
Kuhlman, Kenneth D., as missionary in El Toledo, in Concordia, Toledo, Ohio, by C. Birkner, Aug. 30.

Installed:

Bartsch, Edward A., Milwaukee Lutheran High School, Milwaukee, Wis., by Herbert Berner, Nov. 15.
Boehmke, A. Karl, Shepherd-King, Birmingham, Mich., by Pres. H. J. Kleiner, Nov. 15.
Brack, LaVern L. (addl. charge), Zion, Glendena, N. Dak., by Arnold L. Lueker, Nov. 15.
Brueggemann, George R., Milwaukee Lutheran High School, Milwaukee, Wis., by Herbert Berner, Nov. 15.
Deffner, Donald L., as asst. professor, Concordia Seminary, St. Louis, Mo., by George Wittmer, Dec. 2.
Dobelstein, Ernest G., Pilgrim, Louisville, Ky., by Oscar A. Schedler, Nov. 29.
Falk, Erich, Milwaukee Lutheran High School, Milwaukee, Wis., by Herbert Berner, Nov. 15.
Gall, John D., St. Peter, South Norwalk, Conn., by William H. Otten, Dec. 6.
Hartmann, Walter H., Immanuel, Hoxie, Kas., by Walter W. Stoeppelwerth, Nov. 29.
Hertwig, Frederick A., Jr., St. John, Edgerton, Wis., by M. C. Droegemueller, Nov. 22.
Koehler, Arthur P., Grace, Novato, Calif., by Elmer F. Muhly, Nov. 26.
Lescow, Kurt A., Milwaukee Lutheran High School, Milwaukee, Wis., by Herbert Berner, Nov. 15.
Marth, Herbert J., Redeemer, Deer River, Minn., Centennial, Squaw Lake, Minn., by Wm. Krueger, Nov. 29.
Meyer, Lothar K. (addl. charge), Immanuel, Willow City, N. Dak., by Arnold L. Lueker, Nov. 29.



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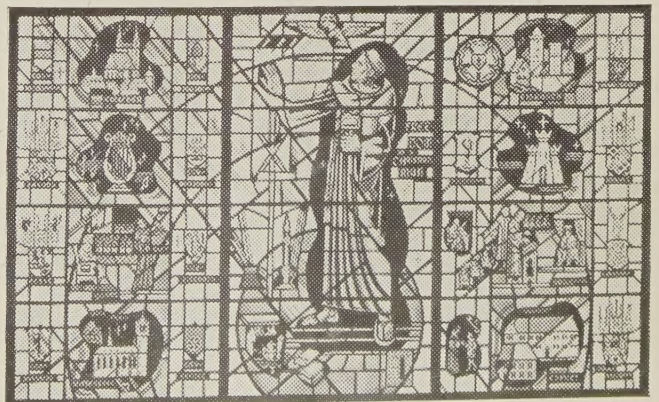
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Oetting, Walter W., as asst. professor, Concordia Seminary, St. Louis, Mo., by George W. Wittmer, Dec. 2.
 Ondov, Daniel J., St. John, Scottsbluff, Nebr., by Russell H. Howen, Nov. 29.
 Pauluhn, Cuthbert B., Faith, Groton, Conn., by Karl Graesser, Nov. 4.
 Platzter, Hans K., St. Paul, Naugatuck, Conn., by William H. Otten, Nov. 29.
 Schrader, Carl W., Christ the King, Memphis, Tenn., by Ernest A. Brockmann, Dec. 6.
 Stroming, Karl B., Trinity Parish, Fort William, Ont., Canada, by Alvin H. Franzmeier, Nov. 29.
 Wein, Edgar, Bethlehem, Ferrin, Ill., by Pres. Alfred Buls, Nov. 29.
 Wildgrube, Erich H., Jr., as asst. professor, Concordia College, Milwaukee, Wis., by Felix Kretzschmar, Nov. 3.

TEACHERS

Installed:
 Arkebauer, Herbert, Milwaukee Lutheran High School, Milwaukee, Wis., by Herbert Berner, Nov. 15.
 Block, Rudolph, Milwaukee Lutheran High School, Milwaukee, Wis., by Herbert Berner, Nov. 15.
 Bollwinkel, Carl, Milwaukee Lutheran High School, Milwaukee, Wis., by Herbert Berner, Nov. 15.
 Busch, Robert, Milwaukee Lutheran High School, Milwaukee, Wis., by Herbert Berner, Nov. 15.
 Clausen, Cand. Vernon M., Emmanuel, Fresno, Calif., by Egon W. Gebauer, June 28.
 Coppins, Arnold, Milwaukee Lutheran High School, Milwaukee, Wis., by Herbert Berner, Nov. 15.
 Dobberfuhr, Elmer, Milwaukee Lutheran High School, Milwaukee, Wis., by Herbert Berner, Nov. 15.
 Engelbrecht, Norbert, Milwaukee Lutheran High School, Milwaukee, Wis., by Herbert Berner, Nov. 15.
 Ernst, Rudolph G., Milwaukee Lutheran High School, Milwaukee, Wis., by Herbert Berner, Nov. 15.
 Haase, Robert M., St. Luke, Chicago, Ill., by A. R. Kretzmann, Feb. 1.
 Hornbostel, Wilmer A., St. Paul, Woodland, Calif., by W. G. Pultz, Sept. 6.
 Knuth, Ervin, Milwaukee Lutheran High School, Milwaukee, Wis., by Herbert Berner, Nov. 15.
 Kohrs, Ralph, Milwaukee Lutheran High School, Milwaukee, Wis., by Herbert Berner, Nov. 15.
 Kuhlman, Alvin, Milwaukee Lutheran High School, Milwaukee, Wis., by Herbert Berner, Nov. 15.
 Liescheidt, Cand. Richard, St. John, Glendale, L. I., N. Y., by Martin Th. Steege, Sept. 20.
 Marty, Cand. Gerald, Bethany, Milwaukee, Wis., by Geo. Beiderwieden, Sept. 13.
 Schulenberg, Leonard, Our Father and Lake Park, Racine, Wis., by L. A. Oberheu, Nov. 22.
 Schult, Cand. David, Zion, Fort Wayne, Ind., by Bernard W. Johnson, Sept. 13.
 Schwartzing, Paul M., St. Peter, Lodi, Calif., by W. F. Schlueter, July 19.
 Springer, John E., St. John, Napoleon, Ohio, by George Maassel, Nov. 22.
 Trinks, Cand. Robert W., St. Paul, Bremen, Ind., by Harold Schmidt, June 28.
 Weber, Eugene, Milwaukee Lutheran High School, Milwaukee, Wis., by Herbert Berner, Nov. 15.
 Wedel, Karl W., Milwaukee Lutheran High School, Milwaukee, Wis., by Herbert Berner, Nov. 15.

Official Notices

Rev. Leonard Eberhard, Dimock, S. Dak., has been appointed Counselor of the Mitchell Circuit to succeed Rev. John E. Lutze, who accepted a call to Immanuel, Downers Grove, Ill. — PHILIP MUELLER, President, South Dakota District.

Rev. Rudolph M. Frieling, 10244 Ashford St., Cucamonga, Calif., having been duly interviewed by the *Præsidium* of the Southern California District, is herewith declared eligible for re-entry into the ministry of The Lutheran Church—Missouri Synod. Pastor Frieling, a former missionary to Alaska of 15 or more years ago, had entered a secular calling. Upon his request for recognition as a pastor, the aforementioned interview and review of doctrine was initiated.

He has been serving on a temporary basis as pastor of Hope Memorial Lutheran Church, Los Angeles, and is herewith declared a candidate for a call within Synod. For official information regarding Pastor Frieling please write to the undersigned. — VICTOR L. BEHNKEN, President, Southern California District.

Election Result

Prof. Samuel I. Gottermann was called as president of Lutheran Concordia College, Austin, Tex., on Dec. 16, 1959. — ELMER GAST, Secretary, Board of Control.

Proposed Change in Constitution

On June 19, 1959, the 44th regular convention of The Lutheran Church—Missouri Synod, assembled in San Francisco, Calif., adopted by the necessary two-thirds vote the resolution that "the title 'Visitor' be changed to 'Circuit Counselor.'" This affects Article XII, paragraph 3, section c of the constitution of The Lutheran Church—Missouri Synod.

This adopted change in the constitution is herewith being submitted to the congregations of the Synod in accordance with the provisions of Article XIV. Unless one third of the congregations in voting membership in the Synod files a vote of dissent with the Secretary of the Synod within a period of six months following the date of official final publication (Jan. 12, 1960), this amendment will become effective. — W. C. BIRKNER, Secretary.

Available

Communion service set, in need of re-silvering. Write: Rev. J. G. JACOBSEN, 1015 West Ninth, Topeka, Kans.

Estey reed organ with motor, completely refinished, in excellent shape. Will crate for shipping. Write: PHIL G. ZEHNDER, 2280 Winfield Ave., Rocky River 16, Ohio.

For transportation cost: *crucifix*; two high-backed *clergy chairs*; oak *altar rail*, Gothic, in three sections: 82", 79", 59". Center section (59") lifts out. Write: ADOLF KRAUSE, St. Paul Lutheran Church, 7619 Dorchester Ave., Chicago 19, Ill.

Black choir robes. Write: HAROLD OBERT, 941 E. Maple, Mora, Minn.

For cost of mailing: white, green, red, and purple *altar paraments* in fair condition. Length, 92 inches, with 12-inch drop for frontal. Altar linen, 114 by 34 inches. Write MRS. WAYNE VON AHSEN, Williamsburg, Iowa.

Light oak altar and pump organ. Write: REV. RALPH MUELLER, St. John Lutheran Church, Gregory, S. Dak.

Changes of Address

Pastors:
 Brandt, Victor L., 228 Reist St., Williamsville 21, N. Y.
 Fischer, Carl O., 2417 Dean, Bellingham, Wash.
 Goeglein, V. Mack, Box 67, Casey, Iowa
 Grote, Robert, R. 1, Arapahoe, Nebr.
 Harms, Dr. Herman A., 210 Wisconsin, Waukegan, Ill.
 Hiller, Harold M., 304 Country Club Terr., Midwest City 10, Okla.
 Keiper, Edwin E., 1500 Hillendahl Blvd., Houston 24, Tex.
 Kuechle, George, em., 3031 62d Ave., Oakland 5, Calif.
 Larson, Elmer, Third and Maple, Sauk Center, Minn.
 Marth, Herbert J., Deer River, Minn.
 Mehrlinger, William G., 4110 N. Bailey Ave., Buffalo 26, N. Y.
 Menzel, Walter E., 220 W. Madison Ave., Holyoke, Mass.
 Moeller, Theodore C., Sr., 10202 N. Meridian St., Indianapolis 20, Ind.
 Mueller, Martin J., Fredericksburg, Iowa
 Nahnsen, Charles A., 1104 Kilaua St., Hilo, Hawaii
 Pera, Gerhard A., Frobisher, Sask., Can.
 Rakow, Edgar C., 618 S. Frederick St., Evansville 14, Ind.
 Schroer, Kenneth H., 1221 N. 15th St., Noblesville, Ind.
 Schultz, Wilmer A., 1416 Second Ave., Box 237, Mountain Lake, Minn.
 Schwan, Emil L., em., 1182 Edna St., S. E., Grand Rapids 7, Mich.
 Stroming, Karl B., 560 N. May, Fort William, Ont., Can.
 Teras, John, 488 Gladstone Ave., Toronto 4, Ont., Can.
 Wobrock, Robert E., 808 Gilbuck Dr., Anaheim, Calif.
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Letters

Letters to this department must be signed. Names will be withheld upon request. The opinions expressed are not necessarily those of the Editors, who may reject, print in full, or omit matter not pertinent.

More on "Catholic"

One would think that with all the correspondence, pro and con, on the use of the word "catholic" in your issue of Dec. 1, the subject must have been well covered. But, strangely enough, not one of the writers referred to the stand taken by our Lutheran Confessions, by the *Book of Concord*, or by Luther.

In all three chief symbols the *Book of Concord* consistently translates the word "catholic" in the Latin text with "Christian," and Luther does the same in the Apostles' Creed in both his Small and his Large Catechism. The word "catholic" is deliberately avoided. What would, then, seem to be good Lutheran usage?

Why do some among us want to restore that word now? Do they want the word itself, or do they want its meaning? If the meaning, let them say "universal," so that they will not throw a stumbling block before the feet of "the man in the street."

If they are eager to use the word itself, let them ask themselves in conscience whether they are not yearning, probably without being fully aware of it, for the trappings of the woman on the Tiber, as are some among us who borrow more and more so-called "liturgical" flubdub from the same source.

Salem, Oreg. AD. HAENTZSCHEL

Key Points Overlooked

In the opinion exchange on use of such words as "old Adam" in your Letters column, as well as in your editorial on the same subject, the pro and the con sides have overlooked key points.

Regarding the point that a word should not be used because it is a Germanism: it doesn't really matter whether a word is a Germanism or not, does it? You probably couldn't find a more German word than "kindergarten," but everybody who hears it knows immediately what it means, and that's what counts. Similarly the fact that "old Adam" is a Germanism is really not an argument against its use. On the other hand, isn't it also true that the fact that certain dictionaries or liturgies or famous men use a word doesn't guarantee that the word is understood by the general public? Can we assume that Mr. Average must know the meaning because the word is used in Luther's Catechism? Or by a famous and brilliant person like Charles Malik? Or because England's "three leading hymnals" have it? Or because Roget's *Thesaurus* lists it? Or the Anglican *Book of Common Prayer*?

Must we not agree that the presence of a word in any one of those categories actually proves nothing one way or the other? The real test is: Does the hearer get the meaning the speaker wants to get across? If the hearer understands what I mean by "old Adam," I'll use it to good advantage, even if it isn't in all the dictionaries. But if the hearer thinks of the pope's church when I use the word "catholic" —

why, even if I could muster a thousand dictionaries to prove that the word is correct and proper, my use of it would still be most unwise, wouldn't it?

Isn't the real crux of the matter the question: What meaning does the hearer get from the word you use? One of your correspondents says that "in ecclesiastical usage 'catholic' means 'universal.'" And then he goes on to say: "That is its meaning to a theologian, no matter what the consensus of the people on the street is."

But isn't it just the consensus of "the people on the street" that we must bear in mind? Aren't these the people we want to reach? Not just part of them but every possible one of them? Any word which is even partly "restricted to the theologians" becomes a handicap, doesn't it? Even if it is historically dear to your heart and mine. Why should we load ourselves with more handicaps than necessary?

If we're going to judge the wisdom of using words like "catholic," "old Adam," "passion," "fundamentalist," "collect," and any others open to question, let us do it by the measure of, not whether they *ought to be* but whether they *are* within the grasp of the audience. And not whether they are within the grasp of the theologians in the audience, the college educated, the adults, or the confirmed, but rather whether they are within the grasp of the whole audience, including the children, the uneducated adults, the unchurched and non-Lutheran guests, as much as this is humanly possible.

To insist on our "rights" to use a favorite or beloved word when a more familiar one will enlarge our audience would seem to be tragically self-defeating.

Appleton, Wis.

H. E. SIMON

Closer to Rome?

In some of the letters in the Dec. 1 issue of the WITNESS statements were made to the effect that the Lutheran Church is closer to Rome than it is to the other Protestant bodies. That impression appears to be gaining ground in our Synod. Judged by the Roman "externals" that have been imported in the past decade, we may indeed seem to be in orbit with the Vatican. But a closer look at the theology of the churches concerned will show that Romanism as well as Calvinism are essentially rationalistic and are therefore much closer to each other than the Lutheran Church is to either of the two. On the other hand, there are evangelical groups within the Protestant camp that are much closer to Lutheranism than Rome will ever be. You will find a lot of "Scripture alone," "faith alone," and "grace alone" in *Christianity Today*, but you will look in vain for one syllable of these basic Christian truths in *Our Sunday Visitor* or any other Catholic journal that you choose to read.

Equally disconcerting was the demand for the continued use of the word "catholic." How strange it sounds for a Lutheran congregation to say: "I believe in the holy catholic church"! And how strange that must sound to the visitor at our services! Unless we can explain to him that "catholic" means universal, he is likely to leave with the impression that we are just a "second-rate Catholic Church," as one of them put it. Whether that is giving offense or taking offense we shall let wiser men decide. We only know that people have been lost to our church because of such Roman Catholic usages.



THE 33 TEACHERS and 15 helpers of the near-600-pupil Peace Sunday School, Rivera, Calif., were rededicated to their tasks in recent Recognition Day services.

Granted that the Roman Catholic Church has no exclusive right to that term; yet, is it wise for us to use it after it has been defiled for so many centuries as part of the official title of the Church of the Antichrist? Judas, too, is an acceptable name in its original meaning, but what parent would name his child Judas merely to prove that Judas Iscariot has no exclusive right to that name! The apostolic identity of the church or the historic continuity of it does not depend on ancient terminology but upon "continuing steadfastly in the apostles' doctrine." After all, neither Jesus nor His apostles used the word "catholic" in their doctrine of the church. It is also significant to note that both spoke, not in the language of the dictionaries but in the current language of the street. "In the church I had rather speak five words with my understanding," says Paul in 1 Corinthians 14:19, "than ten thousand words in an unknown tongue."

Hillsboro, Oreg.

G. REULE

Why Not Be Consistent?

There are millions who do not own *Webster's New World Dictionary of the American Language*. To them and many others and no doubt to most children the term Catholic Church has but one meaning — the big brick church on the corner and the people who belong to it. To me it makes about as much sense as if I insist on using the word "canine" instead of "dog"; nobody can prove that it is wrong, but it certainly would be confusing to children and many adults.

Why not be consistent? If the word "Christian" fits in one creed, why must it be "catholic" in another? I have not been able to find any demand to profess the catholic faith in the Bible I own. I have not even found the word "catholic" used. If the brilliant minds which translated Holy Scripture found no use for it, then there is no place for it in my language, and I contend that this "needs to be explained" confusion in spite of all the arguments of the few is absolutely unnecessary.

Parkers Prairie, Minn. JOHN F. OST

"Revealing and Refreshing"

The LUTHERAN WITNESS is to be commended on the lively correspondence it has presented in its Letters column during recent months.

It is both revealing and refreshing to see how many vastly varying and sometimes mutually exclusive viewpoints can be found within a church body so doctrin-

ally united as The Lutheran Church — Missouri Synod.

May I especially take my hat off to Dr. Martin P. Simon, whose vigorous correspondence has frequently provided the initial spark which has set off these epistolary chain reactions.

I personally am greatly indebted to Dr. Simon for the existential insight with which he has consistently written on the problems of the day. Voices like his are a precious gift of God to any church.

St. Louis, Mo. HERMAN W. GOCKEL

Top Record?

In the Nov. 3 issue of the LUTHERAN WITNESS you show two pictures of students (p. 5) who are preparing for the preaching and teaching ministry at our colleges. The first picture shows five students from a congregation of 342 communicants; the second, ten from a congregation of 1,250. We believe that we can top that in our congregation of 325.

For the past ten years St. Paul Congregation of Wichita Falls, Tex., has each year had from six to nine students at our preparatory colleges. Six of these students have now graduated and are serving their church, two in the ministry and four in the teaching profession.

At present our congregation has nine students in training at our synodical colleges. This number would be increased to ten had we not transferred one of our native sons about a year ago.

It would be interesting to know if any congregation in Synod can top our record.

(REV.) H. R. FRERKING

Wichita Falls, Tex.

Remembered 170 Missionaries

In the Nov. 17, 1959, issue of the WITNESS you published the names and addresses of our missionaries around the world and suggested they be sent Christmas greetings.

Our Sunday school sent copies of a duplicated letter to 170 missionaries and enclosed at least one dollar in each letter. Seventy of our children took home a letter with a stamped envelope, and one of the teachers took 100 envelopes and letters.

I thought you would be interested in knowing this. It would be a good idea to do the same thing next year. Our children were most enthusiastic about this project.

Rocky River, Ohio PHIL G. ZEHNDER

TO THE MANY LUTHERANS WHO ASK THESE QUESTIONS —

Q. WHAT IS AAL?

A. Aid Association for Lutherans, or AAL, is a legal reserve life insurance society, founded in Appleton, Wisconsin, in 1902. Today, 570,000 members of AAL own more than a billion and a half dollars of life insurance making this the largest fraternal life insurance society in America.

Q. WHOM DOES AAL SERVE?

A. Only those Lutherans affiliated with the Synodical Conference, of which the Lutheran Church — Missouri Synod is the largest single body (more than 80%). In other words, AAL is really your own insurance organization, dedicated exclusively to serving you and your fellow Lutherans.

Q. WHY DO MEMBERS BELONG TO AAL?

A. Members of AAL enjoy many benefits not possible with any other insurance organization. (1) Members own the society. (2) Members elect the directors, determining its management. (3) Members are joined together in local AAL Branches. (4) Members participate as partners in all of AAL's widespread benevolence activities. (5) Members annually receive surplus refund checks and thereby enjoy the Special Difference AAL members share — LOWER NET COST life insurance protection.

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